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Al-Hajj

The Pilgrimage

 **Link (POD)** (Read the *Prophet of Doom* review of this Surah)

AA - Ahmed Ali **NQ** - The Noble Qur'an

PK - Pickthal **SH** - Shakir **YU** - Yusuf Ali

1.

- AA** In the name of Allah, most benevolent, ever-merciful. O YOU PEOPLE, fear your Lord. The great upheaval of the Hour will indeed be terrible.
- NQ** O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.
- PK** O mankind! Fear your Lord. Lo! the earthquake of the Hour (of Doom) is a tremendous thing.
- SH** O people! guard against (the punishment from) your Lord; surely the violence of the hour is a grievous thing.
- YU** O mankind! fear your Lord! for the convulsion of the Hour (of Judgment) will be a thing terrible!

2.

- AA** The day you see it every suckling female will forget her suckling, and every pregnant female will discharge her burden. You will see men drunk, yet it will not be intoxication. The torment of God will be severe.
- NQ** The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allāh.
- PK** On the day when ye behold it, every nursing mother will forget her nursling and every pregnant one will be delivered of her burden, and thou (Muhammad) wilt see mankind as drunken, yet they will not be drunken, but the Doom of Allah will be strong (upon them).
- SH** On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe.
- YU** The Day ye shall see it, every mother giving suck shall forget her suckling-babe, and every pregnant female shall drop her load (unformed): thou shalt see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of Allah.

3.

- AA** And yet there are men who contend about God without understanding, and follow every wayward devil
- NQ** And among mankind is he who disputes concerning Allāh, without knowledge, and follows every rebellious (disobedient to Allāh) Shaitān (devil) (devoid of each and every kind of good).
- PK** Among mankind is he who disputeth concerning Allah without knowledge, and followeth each froward devil;

- SH And among men there is he who disputes about Allah without knowledge and follows every rebellious Shaitan;
- YU And yet among men there are such as dispute about Allah, without knowledge, and follow every evil one obstinate in rebellion!

4.

- AA Who, it is inscribed, will beguile whoever follows him, and lead him to the torment of Hell.
- NQ For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire. [Tafsir At-Tabari]
- PK For him it is decreed that whoso taketh him for friend, he verily will mislead him and will guide him to the punishment of the Flame.
- SH Against him it is written down that whoever takes him for a friend, he shall lead him astray and conduct him to the chastisement of the burning fire.
- YU About the (Evil One) it is decreed that whoever turns to him for friendship, him will he lead astray, and he will guide him to the Penalty of the Fire.

5.

- AA If you have any doubt, O men, about being raised to life again, (remember) that We created you from dust, then a drop of semen, then an embryo, then a chewed up lump of flesh shaped and shapeless, that We may reveal (the various steps) to you. We keep what We please in the womb for a certain time, then you come out as a child, then reach the prime of age. Some of you die, some reach the age of dotage when they forget what they knew, having known it once. You see the earth all withered, then We send down rain upon it, and it bestirs itself, swells, and brings forth every kind of beautiful verdure.
- NQ O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, [] then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth).
- PK O mankind! if ye are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) that ye attain your full strength. And among you there is he who dieth (young), and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knoweth naught. And thou (Muhammad) seest the earth barren, but when We send down water thereon, it doth thrill and swell and put forth every lovely kind (of growth).
- SH O people! if you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; and

you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage.

- YU O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much), and (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs).

6.

- AA That is so for God is the undeniable Reality. It is He who brings the dead to life, for He has power over everything.
- NQ That is because Allâh, He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.
- PK That is because Allah, He is the Truth and because He quickeneth the dead, and because He is Able to do all things;
- SH This is because Allah is the Truth and because He gives life to the dead and because He has power over all things
- YU This is so, because Allah is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things.

7.

- AA The Hour will come without a doubt, and God will raise those who are dead.
- NQ And surely, the Hour is coming, there is no doubt about it, and certainly, Allâh will resurrect those who are in the graves.
- PK And because the Hour will come, there is no doubt thereof; and because Allah will raise those who are in the graves.
- SH And because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves.
- YU And verily the Hour will come: there can be no doubt about it, or about (the fact) that Allah will raise up all who are in the graves.

8.

- AA Yet there are some who contend about God without any knowledge or guidance or enlightening Book,
- NQ And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light (from Allâh),
- PK And among mankind is he who disputeth concerning Allah without knowledge or guidance or a scripture giving light,
- SH And among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating book,
- YU Yet there is among men such a one as disputes about Allah, without Knowledge, without Guidance, and without a Book of Enlightenment,-

9.

- AA Turning their backs that they may lead away from the path of God. For such there is disgrace in the world, and on the Day of Judgement We shall make them taste the torment of burning.
- NQ Bending his neck in pride[] (far astray from the Path of Allâh), and leading (others) too (far) astray from the Path of Allâh. For him there is disgrace in this

worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

- PK Turning away in pride to beguile (men) from the way of Allah. For him in this world is ignominy, and on the Day of Resurrection We make him taste the doom of burning.
- SH Turning away haughtily that he may lead (others) astray from the way of Allah; for him is disgrace in this world, and on the day of resurrection We will make him taste the punishment of burning:
- YU (Disdainfully) bending his side, in order to lead (men) astray from the Path of Allah: for him there is disgrace in this life, and on the Day of Judgment We shall make him taste the Penalty of burning (Fire).

10.

- AA That is on account of what you had done in the past; yet God is not unjust to His creatures.
- NQ That is because of what your hands have sent forth, and verily, Allâh is not unjust to (His) slaves.
- PK (And unto him it will be said): This is for that which thy two hands have sent before, and because Allah is no oppressor of His slaves.
- SH This is due to what your two hands have sent before, and because Allah is not in the least unjust to the servants.
- YU (It will be said): "This is because of the deeds which thy hands sent forth, for verily Allah is not unjust to His servants.

11.

- AA There are some men who worship God only from the margin. If there is some profit they are content; but if calamity befalls them they turn about, thus losing both this world and the next. This is indeed a palpable loss.
- NQ And among mankind is he who worships Allâh as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islâm). He loses both this world and the Hereafter. That is the evident loss.
- PK And among mankind is he who worshipping Allah upon a narrow marge so that if good befallerth him he is content therewith, but if a trial befallerth him, he falleth away utterly. He loseth both the world and the Hereafter. That is the sheer loss.
- SH And among men is he who serves Allah (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflict him he turns back headlong; he loses this world as well as the hereafter; that is a manifest loss.
- YU There are among men some who serve Allah, as it were, on the verge: if good befalls them, they are, therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see!

12.

- AA Leaving God they pray to those who cannot harm or profit them. That is the limit of going astray.
- NQ He calls besides Allâh unto that which hurts him not, nor profits him. That is a straying far away.
- PK He calleth, beside Allah, unto that which hurteth him not nor benefiteth him. That is the far error.
- SH He calls besides Allah upon that which does not harm him and that which does not profit him, that is the great straying.
- YU They call on such deities, besides Allah, as can neither hurt nor profit them:

that is straying far indeed (from the Way)!

13.

- AA They pray to him whose bane is more imminent than his boon: How bad the protector and how bad the associate!
- NO He calls unto him whose harm is nearer than his profit; certainly, and evil Maula (patron) and certainly an evil friend!
- PK He calleth unto him whose harm is nearer than his benefit; verily an evil patron and verily an evil friend!
- SH He calls upon him whose harm is nearer than his profit; evil certainly is the guardian and evil certainly is the associate.
- YU (Perhaps) they call on one whose hurt is nearer than his profit: evil, indeed, is the patron, and evil the companion (or help)!

14.

- AA God will admit those who believe and do the right to gardens full of rippling streams. Verily God does as He pleases.
- NO Truly, Allâh will admit those who believe (in Islâmîc Monotheism) and do righteous good deeds (according to the Qur'ân and the Sunnah) to Gardens underneath which rivers flow (in Paradise). Verily, Allâh does what He wills.
- PK Lo! Allah causeth those who believe and do good works to enter Gardens underneath which rivers flow. Lo! Allah doth what He intendeth.
- SH Surely Allah will cause those who believe and do good deeds to enter gardens beneath which rivers flow, surely Allah does what He pleases.
- YU Verily Allah will admit those who believe and work righteous deeds, to Gardens, beneath which rivers flow: for Allah carries out all that He plans.

15.

- AA He who thinks that God will not help him in this world and the next should stretch a rope to the sky then cut it off and see if his mind is relieved (of doubts) by this stratagem.
- NO Whoever thinks that Allâh will not help him (Muhammad SAW) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!
- PK Whoso is wont to think (through envy) that Allah will not give him (Muhammad) victory in the world and the Hereafter (and is enraged at the thought of his victory), let him stretch a rope up to the roof (of his dwelling), and let him hang himself. Then let him see whether his strategy dispelleth that whereat he rageth!.
- SH Whoever thinks that Allah will not assist him in this life and the hereafter, let him stretch a rope to the ceiling, then let him cut (it) off, then let him see if his struggle will take away that at which he is enraged.
- YU If any think that Allah will not help him (His Messenger) in this world and the Hereafter, let him stretch out a rope to the ceiling and cut (himself) off: then let him see whether his plan will remove that which enrages (him)!

16.

- AA That is why We have sent down these clear revelations, for God gives guidance whomsoever He please.
- NO Thus have We sent it (this Qur'ân) down (to Muhammad SAW) as clear signs, evidences and proofs, and surely, Allâh guides whom He wills.
- PK Thus We reveal it as plain revelations, and verily Allah guideth whom He will.
- SH And thus have We revealed it, being clear arguments, and because Allah

guides whom He intends.

YU Thus have We sent down Clear Signs; and verily Allah doth guide whom He will!

17.

AA God will judge between those who believe and the Jews, the Sabians, Christians and the Magians and the idolaters, on the Day of Judgement. Verily God is witness to everything.

NQ Verily, those who believe (in Allâh and in His Messenger Muhammad SAW), and those who are Jews, and the Sabians, and the Christians, and the Magians, and those who worship others besides Allâh, truly, Allâh will judge between them on the Day of Resurrection. Verily! Allâh is Witness over all things.[]

PK Lo! those who believe (this revelation), and those who are Jews, and the Sabaeans and the Christians and the Magians and the idolaters - Lo! Allah will decide between them on the Day of Resurrection. Lo! Allah is Witness over all things.

SH Surely those who believe and those who are Jews and the Sabeans and the Christians and the Magians and those who associate (others with Allah)-- surely Allah will decide between them on the day of resurrection; surely Allah is a witness over all things.

YU Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists,- Allah will judge between them on the Day of Judgment: for Allah is witness of all things.

18.

AA Do you see how all things in heavens and the earth, the sun, the moon, the stars, the mountains, trees and beasts, and men in abundance, pay homage to God? Yet there are many who deserve the punishment. And whosoever God disgraces will have none to raise him up in honour. God does verily as He will.

NQ See you not that to Allâh prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâb (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily! Allâh does what He wills.

PK Hast thou not seen that unto Allah payeth adoration whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorneth, there is none to give him honour. Lo! Allah doeth what He will.

SH Do you not see that Allah is He, Whom obeys whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people; and many there are against whom chastisement has become necessary; and whomsoever Allah abases, there is none who can make him honorable; surely Allah does what He pleases.

YU Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth,- the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace,- None can raise to honour: for Allah carries out all that He wills.

19.

AA These two (believers and unbelievers) are disputants, who contend about their Lord. But they who disbelieve will be fitted out with garments of flames. Boiling

water will be poured down over their heads

- NO These two opponents (believers and disbelievers) dispute with each other about their Lord; then as for those who disbelieve, garments of fire will be cut out for them, boiling water will be poured down over their heads.
- PK These twain (the believers and the disbelievers) are two opponents who contend concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads,
- SH These are two adversaries who dispute about their Lord; then (as to) those who disbelieve, for them are cut out garments of fire, boiling water shall be poured over their heads.
- YU These two antagonists dispute with each other about their Lord: But those who deny (their Lord),- for them will be cut out a garment of Fire: over their heads will be poured out boiling water.

20.

- AA Which will dissolve everything within their bellies, and their skins.
- NO With it will melt or vanish away what is within their bellies, as well as (their) skins.
- PK Whereby that which is in their bellies, and their skins too, will be melted;
- SH With it shall be melted what is in their bellies and (their) skins as well.
- YU With it will be scalded what is within their bodies, as well as (their) skins.

21.

- AA There are iron maces for them.
- NO And for them are hooked rods of iron (to punish them).
- PK And for them are hooked rods of iron.
- SH And for them are whips of iron.
- YU In addition there will be maces of iron (to punish) them.

22.

- AA As often as they try to escape from its anguish they would be put back into (the fire), and taste the torment of burning.
- NO Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"
- PK Whenever, in their anguish, they would go forth from thence they are driven back therein and (it is said unto them): Taste the doom of burning.
- SH Whenever they will desire to go forth from it, from grief, they shall be turned back into it, and taste the chastisement of burning.
- YU Every time they wish to get away therefrom, from anguish, they will be forced back therein, and (it will be said), "Taste ye the Penalty of Burning!"

23.

- AA God will surely admit those who believe and do the right to gardens with rivers running by, where they will be decked in bracelets of gold and of pearls; and of silk will be their garments.
- NO Truly, Allâh will admit those who believe (in the Oneness of Allâh Islâmîc Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.
- PK Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow, wherein they will be allowed armlets of gold, and pearls, and their raiment therein will be silk.

- SH Surely Allah will make those who believe and do good deeds enter gardens beneath which rivers flow; they shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk.
- YU Allah will admit those who believe and work righteous deeds, to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk.

24.

- AA They will be guided with gentle words, and guided to the commended path.
- NQ And they are guided (in this world) unto goodly speech (i.e. Lâ ilâha ill-Allâh, Alhamdu lillâh, recitation of the Qur'ân, etc.) and they are guided to the Path of Him (i.e. Allâh's Religion of Islâmîc Monotheism), Who is Worthy of all praises.
- PK They are guided unto gentle speech; they are guided unto the path of the Glorious One.
- SH And they are guided to goodly words and they are guided into the path of the Praised One.
- YU For they have been guided (in this life) to the purest of speeches; they have been guided to the Path of Him Who is Worthy of (all) Praise.

25.

- AA As for those who disbelieve, and obstruct the way of God and the holy Mosque which We have set down for all men, the native and the visitor alike. Whoever puts obstructions in this mischievously will taste of painful punishment.
- NQ Verily! Those who disbelieve and hinder (men) from the Path of Allâh, and from Al-Masjid-al-Harâm (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (Hajj and 'Umrah)]. And whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmîc Monotheism), him We shall cause to taste a painful torment.
- PK Lo! those who disbelieve and bar (men) from the way of Allah and from the Inviolable Place of Worship, which We have appointed for mankind together, the dweller therein and the nomad: whosoever seeketh wrongful partiality therein, him We shall cause to taste a painful doom.
- SH Surely (as for) those who disbelieve, and hinder (men) from Allah's way and from the Sacred Mosque which We have made equally for all men, (for) the dweller therein and (for) the visitor, and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement.
- YU As to those who have rejected (Allah), and would keep back (men) from the Way of Allah, and from the Sacred Mosque, which We have made (open) to (all) men - equal is the dweller there and the visitor from the country - and any whose purpose therein is profanity or wrong-doing - them will We cause to taste of a most Grievous Penalty.

26.

- AA When We chose the site of the House for Abraham (We said:) "Associate no one with Me, and clean My House for those who will circumambulate it, stand (in reverence), and bow in homage.
- NQ And (remember) when We showed Ibrâhim (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh Islâmîc Monotheism)], and sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer, etc.);"
- PK And (remember) when We prepared for Abraham the place of the (holy)

House, saying: Ascribe thou no thing as partner unto Me, and purify My House for those who make the round (thereof) and those who stand and those who bow and make prostration.

- SH And when We assigned to Ibrahim the place of the House, saying: Do not associate with Me aught, and purify My House for those who make the circuit and stand to pray and bow and prostrate themselves.
- YU Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): "Associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer).

27.

- AA Announce the Pilgrimage to the people. They will come to you on foot and riding along distant roads on lean and slender beasts,
- NQ And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).[]
- PK And proclaim unto mankind the pilgrimage. They will come unto thee on foot and on every lean camel; they will come from every deep ravine,
- SH And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path,
- YU "And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways;

28.

- AA In order to reach the place of advantage for them, and to pronounce the name of God on appointed days over cattle He has given them for food; then eat of the meat and feed the needy and the poor.
- NQ That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade, etc.), and mention the Name of Allāh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjāh), over the beast of cattle that He has provided for them (for sacrifice) (at the time of their slaughtering by saying: Bismillah, Wallāhu-Akbar, Allāhumma Minka wa Ilaik). Then eat thereof and feed therewith the poor who have a very hard time.
- PK That they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He hath bestowed upon them. Then eat thereof and feed therewith the poor unfortunate.
- SH That they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy.
- YU "That they may witness the benefits (provided) for them, and celebrate the name of Allah, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want.

29.

- AA Let them then attend to their persons and complete the rites of pilgrimage, fulfil their vows and circuit round the ancient House.
- NQ Then let them complete the prescribed duties (Manāsik of Hajj) for them, and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah)[].
- Then let them make an end of their unkemptness and pay their vows and go

PK around the ancient House.

SH Then let them accomplish their needful acts of shaving and cleansing, and let them fulfil their vows and let them go round the Ancient House.

YU "Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House."

30.

AA Apart from this, whoever respects the sacred ordinances of God, will find a better reward for him with his Lord. You are allowed to eat all cattle except those already mentioned to you. Avoid the repugnance of idols, and false and frivolous talk.

NQ That (Manâsik prescribed duties of Hajj is the obligation that mankind owes to Allâh), and whoever honours the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)[]

PK That (is the command). And whoso magnifieth the sacred things of Allah, it will be well for him in the sight of his Lord. The cattle are lawful unto you save that which hath been told you. So shun the filth of idols, and shun lying speech,

SH That (shall be so); and whoever respects the sacred ordinances of Allah, it is better for him with his Lord; and the cattle are made lawful for you, except that which is recited to you, therefore avoid the uncleanness of the idols and avoid false words,

YU Such (is the Pilgrimage): whoever honours the sacred rites of Allah, for him it is good in the Sight of his Lord. Lawful to you (for food in Pilgrimage) are cattle, except those mentioned to you (as exception): but shun the abomination of idols, and shun the word that is false,-

31.

AA Turn uprightly to God without ascribing compeers to Him; for he who associates any one with God is like a thing that falls from the sky and is either snatched away by birds or carried far away by the wind.

NQ Hunafâ' Lillâh (i.e. to worship none but Allâh), not associating partners (in worship, etc.) unto Him and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.

PK Turning unto Allah (only), not ascribing partners unto Him; for whoso ascribeth partners unto Allah, it is as if he had fallen from the sky and the birds had snatched him or the wind had blown him to a far-off place.

SH Being upright for Allah, not associating aught with Him and whoever associates (others) with Allah, it is as though he had fallen from on high, then the birds snatch him away or the wind carries him off to a far-distant place.

YU Being true in faith to Allah, and never assigning partners to Him: if anyone assigns partners to Allah, is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place.

32.

AA All this, and honouring the offerings to God, comes from purity of heart. 33, There are advantages for you in these (cattle) up to a time, then their place is the ancient House for sacrifice.

NQ Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allâh]. And whosoever honours the Symbols of Allâh, then it is truly from the piety of the heart.

- PK That (is the command). And whoso magnifieth the offerings consecrated to Allah, it surely is from devotion of the hearts,
- SH That (shall be so); and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.
- YU Such (is his state): and whoever holds in honour the symbols of Allah, (in the sacrifice of animals), such (honour) should come truly from piety of heart.

33.

- NQ In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto the ancient House (the Haram - sacred territory of Makkah city).
- PK Therein are benefits for you for an appointed term; and afterward they are brought for sacrifice unto the ancient House.
- SH You have advantages in them till a fixed time, then their place of sacrifice is the Ancient House.
- YU In them ye have benefits for a term appointed: in the end their place of sacrifice is near the Ancient House.

34.

- AA For every community We have ordained certain rites that they may commemorate the name of God by reading it over the cattle We have given them for sacrifice. Your God is one God, so be obedient to Him. Give good tidings to those who bow in obedience to God,
- NQ And for every nation We have appointed religious ceremonies, that they may mention the Name of Allâh over the beast of cattle that He has given them for food. And your Ilâh (God) is One Ilâh (God Allâh), so you must submit to Him Alone (in Islâm). And (O Muhammad SAW) give glad tidings to the Mukhbitin [those who obey Allâh with humility and are humble from among the true believers of Islâmic Monotheism],
- PK And for every nation have We appointed a ritual, that they may mention the name of Allah over the beast of cattle that He hath given them for food; and your god is One God, therefor surrender unto Him. And give good tidings (O Muhammad) to the humble,
- SH And to every nation We appointed acts of devotion that they may mention the name of Allah on what He has given them of the cattle quadrupeds; so your god is One God, therefore to Him should you submit, and give good news to the humble,
- YU To every people did We appoint rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food). But your god is One God: submit then your wills to Him (in Islam): and give thou the good news to those who humble themselves,-

35.

- AA Whose hearts are filled with awe when the name of God is mentioned before them, who endure with fortitude what befalls them, and fulfil their moral obligations, and expend of what We have given them.
- NQ Whose hearts are filled with fear when Allâh is mentioned; who patiently bear whatever may befall them (of calamities); and who perform AsSalât (Iqâmat-as-Salât), and who spend (in Allâh's Cause) out of what We have provided them.
- PK Whose hearts fear when Allah is mentioned, and the patient of whatever may befall them, and those who establish worship and who spend of that We have bestowed on them.
- SH (To) those whose hearts tremble when Allah is mentioned, and those who are patient under that which afflicts them, and those who keep up prayer, and

spend (benevolently) out of what We have given them.

- YU To those whose hearts when Allah is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer, and spend (in charity) out of what We have bestowed upon them.

36.

- AA We have made the camels signs of God for you. There is good for you in this. So pronounce the name of God over them as they stand with their forefeet in a line. When they have fallen (slaughtered) on their sides, eat of (their meat) and feed those who are content with little, and those who supplicate. That is why We have brought them under your subjugation so that you may be grateful.
- NO And the Budh (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah.) We have made for you as among the Symbols of Allāh, therein you have much good. So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the beggar who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.
- PK And the camels! We have appointed them among the ceremonies of Allah. Therein ye have much good. So mention the name of Allah over them when they are drawn up in lines. Then when their flanks fall (dead), eat thereof and feed the beggar and the suppliant. Thus have We made them subject unto you, that haply ye may give thanks.
- SH And (as for) the camels, We have made them of the signs of the religion of Allah for you; for you therein is much good; therefore mention the name of Allah on them as they stand in a row, then when they fall down eat of them and feed the poor man who is contented and the beggar; thus have We made them subservient to you, that you may be grateful.
- YU The sacrificial camels we have made for you as among the symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter), eat ye thereof, and feed such as (beg not but) live in contentment, and such as beg with due humility: thus have We made animals subject to you, that ye may be grateful.

37.

- AA It is not their meat or blood that reaches God: It is the fealty of your heart that reaches him. That is why He has subjugated them to you that you may glorify God for having shown you the way. So give glad tidings to those who are doers of good.
- NO It is neither their meat nor their blood that reaches Allāh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allāh for His Guidance to you. And give glad tidings (O Muhammad SAW) to the Muhsinūn[] (doers of good).
- PK Their flesh and their food reach not Allah, but the devotion from you reacheth Him. Thus have We made them subject unto you that ye may magnify Allah that He hath guided you. And give good tidings (O Muhammad) to the good.
- SH There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding (against evil) on your part; thus has He made them subservient to you, that you may magnify Allah because He has guided you aright; and give good news to those who do good (to others).
- YU It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you, that ye may glorify Allah for His Guidance to you and proclaim the good news to all who do right.

38.

- AA God will certainly defend the believers. Surely God does not like the traitors who deny the truth.
- NQ Truly, Allâh defends those who believe. Verily! Allâh likes not any treacherous ingrate to Allâh [those who disobey Allâh but obey Shaitân (Satan)].
- PK Lo! Allah defendeth those who are true. Lo! Allah loveth not each treacherous ingrate.
- SH Surely Allah will defend those who believe; surely Allah does not love any one who is unfaithful, ungrateful.
- YU Verily Allah will defend (from ill) those who believe: verily, Allah loveth not any that is a traitor to faith, or show ingratitude.

39.

- AA Permission is granted those (to take up arms) who fight because they were oppressed. God is certainly able to give help to those
- NQ Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allâh is Able to give them (believers) victory
- PK Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory;
- SH Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them;
- YU To those against whom war is made, permission is given (to fight), because they are wronged; - and verily, Allah is most powerful for their aid; -

40.

- AA Who were driven away from their homes for no other reason than they said: "Our Lord is God." And if God had not restrained some men through some others, monasteries, churches, synagogues and mosques, where the name of God is honoured most, would have been razed. God will surely help those who help Him, -- verily God is all-powerful and all-mighty, --
- NQ Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." - For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.
- PK Those who have been driven from their homes unjustly only because they said: Our Lord is Allah - For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty -
- SH Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty.
- YU (They are) those who have been expelled from their homes in defiance of right,- (for no cause) except that they say, "our Lord is Allah". Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his (cause); - for verily Allah is full of Strength, Exalted in Might,

(able to enforce His Will).

41.

- AA Those who would be firm in devotion, give zakat, and enjoin what is good and forbid what is wrong, if We gave them authority in the land. But the resultance of things rests with God.
- NO Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqamat-as-Salât.[] [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).
- PK Those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity. And Allah's is the sequel of events.
- SH Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs.
- YU (They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.

42.

- AA If they accuse you of falsehood, (remember that) the people of Noah, 'Ad and Thamud had accused (their apostles) before,
- NO And if they belie you (O Muhammad SAW), so were belied the Prophets before them, (by) the people of Nûh (Noah), 'Ad and Thamûd,
- PK If they deny thee (Muhammad), even so the folk of Noah, and (the tribes of) A'ad and Thamud, before thee, denied (Our messengers);
- SH And if they reject you, then already before you did the people of Nuh and Ad and Samood reject (prophets).
- YU If they treat thy (mission) as false, so did the peoples before them (with their prophets),- the People of Noah, and 'Ad and Thamud;

43.

- AA And the people of Abraham and Lot,
- NO And the people of Ibrâhim (Abraham) and the people of Lout (Lot),
- PK And the folk of Abraham and the folk of Lot;
- SH And the people of Ibrahim and the people of Lut,
- YU Those of Abraham and Lut;

44.

- AA And the people of Midian too. Moses was also accused of lies. So I allowed the infidels respite and then seized them. How was My reprobation then!
- NO And the dwellers of Madyan (Midian); and belied was Mûsa (Moses), but I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My Punishment (against their wrong-doing).
- PK (And) the dwellers in Midian. And Moses was denied; but I indulged the disbelievers a long while, then I seized them, and how (terrible) was My abhorrence!
- SH As well as those of Madyan and Musa (too) was rejected, but I gave respite to the unbelievers, then did I overtake them, so how (severe) was My disapproval.

YU And the Companions of the Madyan People; and Moses was rejected (in the same way). But I granted respite to the Unbelievers, and (only) after that did I punish them: but how (terrible) was my rejection (of them)!

45.

AA How many a habitation given to wickedness have We destroyed, whose roofs tumbled down, which fell into ruins. How many a well and fortress reinforced lie abandoned!

NQ And many a township have We destroyed while it was given to wrong-doing, so that it lies in ruins (up to this day), and (many) a deserted well and lofty castles!

PK How many a township have We destroyed while it was sinful, so that it lieth (to this day) in ruins, and (how many) a deserted well and lofty tower!

SH So how many a town did We destroy while it was unjust, so it was fallen down upon its roofs, and (how many a) deserted well and palace raised high.

YU How many populations have We destroyed, which were given to wrong-doing? They tumbled down on their roofs. And how many wells are lying idle and neglected, and castles lofty and well-built?

46.

AA Have they not travelled in the land that they could have the heart to understand, and ears to hear? It is not the eyes alone that do not see, oblivious are the hearts within their breasts.

NQ Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.

PK Have they not travelled in the land, and have they hearts wherewith to feel and ears wherewith to hear? For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind.

SH Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.

YU Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts.

47.

AA That is how they ask you to hasten the punishment; but God does not go back on His promise. Verily a day with your Lord is equal by your reckoning to a thousand years.

NQ And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

PK And they will bid thee hasten on the Doom, and Allah faileth not His promise, but lo! a Day with Allah is as a thousand years of what ye reckon.

SH And they ask you to hasten on the punishment, and Allah will by no means fail in His promise, and surely a day with your Lord is as a thousand years of what you number.

YU Yet they ask thee to hasten on the Punishment! But Allah will not fail in His Promise. Verily a Day in the sight of thy Lord is like a thousand years of your reckoning.

48.

AA To how many habitations did We give respite, though given to wickedness, and then seized them. To Me they had to come back in the end.

NQ And many a township did I give respite while it was given to wrong-doing.

Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).

PK And how many a township did I suffer long though it was sinful! Then I grasped it. Unto Me is the return.

SH And how many a town to which I gave respite while it was unjust, then I overtook it, and to Me is the return.

YU And to how many populations did I give respite, which were given to wrongdoing? in the end I punished them. To me is the destination (of all).

49.

AA Tell them: "O men, it's my duty to warn you clearly."

NQ Say (O Muhammad SAW): "O mankind! I am (sent) to you only as a plain warner."

PK Say: O mankind! I am only a plain warner unto you.

SH Say: O people! I am only a plain warner to you.

YU Say: "O men! I am (sent) to you only to give a Clear Warning:

50.

AA For those who believe and do the right is forgiveness and gracious provision.

NQ So those who believe (in the Oneness of Allāh Islāmīc Monotheism) and do righteous good deeds, for them is forgiveness and Rizqūn Karīm (generous provision, i.e. Paradise).

PK Those who believe and do good works, for them is pardon and a rich provision;

SH Then (as for) those who believe and do good, they shall have forgiveness and an honorable sustenance.

YU "Those who believe and work righteousness, for them is forgiveness and a sustenance most generous.

51.

AA But those who try to defeat Our signs are people of Hell.

NQ But those who strive against Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate and obstruct them, they will be dwellers of the Hell-fire.

PK While those who strive to thwart Our revelations, such are rightful owners of the Fire.

SH And (as for) those who strive to oppose Our communications, they shall be the inmates of the flaming fire.

YU "But those who strive against Our Signs, to frustrate them,- they will be Companions of the Fire."

52.

AA We have sent no messenger or apostle before you with whose recitations Satan did not tamper. Yet God abrogates what Satan interpolates; then He confirms His revelations, for God is all-knowing and all-wise.

NQ Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation or narrated or spoke, Shaitān (Satan) threw (some falsehood) in it. But Allāh abolishes that which Shaitān (Satan) throws in. Then Allāh establishes His Revelations. And Allāh is All-Knower, All-Wise:

PK Never sent We a messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations. Allah is Knower, Wise;

SH And We did not send before you any messenger or prophet, but when he

desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise,

- YU Never did We send a messenger or a prophet before thee, but, when he framed a desire, Satan threw some (vanity) into his desire: but Allah will cancel anything (vain) that Satan throws in, and Allah will confirm (and establish) His Signs: for Allah is full of Knowledge and Wisdom:

53.

- AA This is in order to make the interpolations of Satan a test for those whose hearts are diseased and hardened: Surely the sinners have gone far in dissent.
- NQ That He (Allâh) may make what is thrown in by Shaitân (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimûn (polytheists and wrong-doers, etc.) are in an opposition far-off (from the truth against Allâh's Messenger and the believers).
- PK That He may make that which the devil proposeth a temptation for those in whose hearts is a disease, and those whose hearts are hardened - Lo! the evil-doers are in open schism -
- SH So that He may make what the Shaitan casts a trial for those in whose hearts is disease and those whose hearts are hard; and most surely the unjust are in a great opposition,
- YU That He may make the suggestions thrown in by Satan, but a trial for those in whose hearts is a disease and who are hardened of heart: verily the wrong-doers are in a schism far (from the Truth):

54.

- AA At the same time those who have been given knowledge may know that this is the truth from your Lord, and come to believe in it, and their hearts become submissive to Him. Verily God guides those who believe, to the even path.
- NQ And that those who have been given knowledge may know that it (this Qur'ân) is the truth from your Lord, and that they may believe therein, and their hearts may submit to it with humility. And verily, Allâh is the Guide of those who believe, to the Straight Path.
- PK And that those who have been given knowledge may know that it is the truth from thy Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allah verily is guiding those who believe unto a right path.
- SH And that those who have been given the knowledge may know that it is the truth from your Lord, so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide of those who believe into a right path.
- YU And that those on whom knowledge has been bestowed may learn that the (Qur'an) is the Truth from thy Lord, and that they may believe therein, and their hearts may be made humbly (open) to it: for verily Allah is the Guide of those who believe, to the Straight Way.

55.

- AA The infidels will remain in doubt about it till the Hour overtakes them unawares, or the punishment of the barren day destructive should come upon them.
- NQ And those who disbelieve will not cease to be in doubt about it (this Qur'ân) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection).
- PK And those who disbelieve will not cease to be in doubt thereof until the Hour

come upon them unawares, or there come unto them the doom of a disastrous day.

- SH And those who disbelieve shall not cease to be in doubt concerning it until the hour overtakes them suddenly, or there comes on them the chastisement of a destructive day.
- YU Those who reject Faith will not cease to be in doubt concerning (Revelation) until the Hour (of Judgment) comes suddenly upon them, or there comes to them the Penalty of a Day of Disaster.

56.

- AA The order will be God's on that Day; He will judge between them. Then those who had come to believe and done the right will be in gardens of delight.
- NQ The sovereignty on that Day will be that of Allâh (the one Who has no partners). He will judge between them. So those who believed (in the Oneness of Allâh Islâmic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise).
- PK The Sovereignty on that day will be Allah's, He will judge between them. Then those who believed and did good works will be in Gardens of Delight,
- SH The kingdom on that day shall be Allah's; He will judge between them; so those who believe and do good will be in gardens of bliss.
- YU On that Day of Dominion will be that of Allah: He will judge between them: so those who believe and work righteous deeds will be in Gardens of Delight.

57.

- AA But those who did not believe and called Our revelations lies, will be given disgraceful punishment.
- NQ And those who disbelieved and belied Our Verses (of this Qur'ân), for them will be a humiliating torment (in Hell).
- PK While those who disbelieved and denied Our revelations, for them will be a shameful doom.
- SH And (as for) those who disbelieve in and reject Our communications, these it is who shall have a disgraceful chastisement.
- YU And for those who reject Faith and deny our Signs, there will be a humiliating Punishment.

58.

- AA Those who left their homes in the way of God, and then were killed or died, will surely be given a better provision by God, for God is surely the best of providers.
- NQ Those who emigrated in the Cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And verily, it is Allâh Who indeed is the Best of those who make provision.
- PK Those who fled their homes for the cause of Allah and then were slain or died, Allah verily will provide for them a good provision. Lo! Allah, He verily is Best of all who make provision.
- SH And (as for) those who fly in Allah's way and are then slain or die, Allah will most certainly grant them a goodly sustenance, and most surely Allah is the best Giver of sustenance.
- YU Those who leave their homes in the cause of Allah, and are then slain or die, - On them will Allah bestow verily a goodly Provision: Truly Allah is He Who bestows the best provision.

59.

- AA God will surely lead them to a place with which they will be gratified. Verily

God is all-knowing and forbearing.

- NQ** Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allâh indeed is All-Knowing, Most Forbearing.
- PK** Assuredly He will cause them to enter by an entry that they will love. Lo! Allah verily is Knower, Indulgent.
- SH** He will certainly cause them to enter a place of entrance which they shall be well pleased with, and most surely Allah is Knowing, Forbearing.
- YU** Verily He will admit them to a place with which they shall be well pleased: for Allah is All-Knowing, Most Forbearing.

60.

- AA** Whosoever retaliates to the extent of injury suffered by him, and is wronged again, will certainly be helped by God. Verily God is forgiving and kind.
- NQ** That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allâh will surely help him. Verily! Allâh indeed is Oft-Pardoning, Oft-Forgiving.
- PK** That (is so). And whoso hath retaliated with the like of that which he was made to suffer and then hath (again) been wronged, Allah will succour him. Lo! Allah verily is Mild, Forgiving.
- SH** That (shall be so); and he who retaliates with the like of that with which he has been afflicted and he has been oppressed, Allah will most certainly aid him; most surely Allah is Pardoning, Forgiving.
- YU** That (is so). And if one has retaliated to no greater extent than the injury he received, and is again set upon inordinately, Allah will help him: for Allah is One that blots out (sins) and forgives (again and again).

61.

- AA** That is so for God turns night into day and day into night, for God is all-hearing and all-seeing;
- NQ** That is because Allâh merges the night into the day, and He merges the day into the night. And verily, Allâh is All-Hearer, All-Seer.
- PK** That is because Allah maketh the night to pass into the day and maketh the day to pass into the night, and because Allah is Hearer, Seer.
- SH** That is because Allah causes the night to enter into the day and causes the day to enter into the night, and because Allah is Hearing, Seeing.
- YU** That is because Allah merges night into day, and He merges day into night, and verily it is Allah Who hears and sees (all things).

62.

- AA** That is so for God is the undeniable truth, and what they invoke apart from Him is false; yet God is all-high and supreme.
- NQ** That is because Allâh He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood) And verily, Allâh He is the Most High, the Most Great.
- PK** That is because Allah, He is the True, and that whereon they call instead of Him, it is the false, and because Allah, He is the High, the Great.
- SH** That is because Allah is the Truth, and that what they call upon besides Him-- that is the falsehood, and because Allah is the High, the Great.
- YU** That is because Allah - He is the Reality; and those besides Him whom they invoke,- they are but vain Falsehood: verily Allah is He, Most High, Most Great.

63.

- AA** Do you not see how God sends down water from the sky and in the morning

the earth turns green? Truly God is benign and well-informed.

- NO** See you not that Allâh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted with all things.
- PK** Seest thou not how Allah sendeth down water from the sky and then the earth becometh green upon the morrow? Lo! Allah is Subtile, Aware.
- SH** Do you not see that Allah sends down water from the cloud so the earth becomes green? Surely Allah is Benignant, Aware.
- YU** Seest thou not that Allah sends down rain from the sky, and forthwith the earth becomes clothed with green? for Allah is He Who understands the finest mysteries, and is well-acquainted (with them).

64.

- AA** Whatsoever is in the heavens and the earth belongs to Him. Surely God is all-sufficing, worthy of praise.
- NO** To Him belongs all that is in the heavens and all that is on the earth. And verily, Allâh He is Rich (Free of all wants), Worthy of all praise.
- PK** Unto Him belongeth all that is in the heavens and all that is in the earth. Lo! Allah, He verily is the Absolute, the Owner of Praise.
- SH** His is whatsoever is in the heavens and whatsoever is in the earth; and most surely Allah is the Self-sufficient, the Praised.
- YU** To Him belongs all that is in the heavens and on earth: for verily Allah,- He is free of all wants, Worthy of all Praise.

65.

- AA** Do you not see God has harnessed all that is in the earth, to your service? And the boats ply in the ocean by His command. He holds the sky in position lest it should fall upon the earth save by His dispensation. Verily God is compassionate and kind to men.
- NO** See you not that Allâh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allâh is, for mankind, full of Kindness, Most Merciful.
- PK** Hast thou not seen how Allah hath made all that is in the earth subservient unto you? And the ship runneth upon the sea by His command, and He holdeth back the heaven from falling on the earth unless by His leave. Lo! Allah is, for mankind, Full of Pity, Merciful.
- SH** Do you not see that Allah has made subservient to you whatsoever is in the earth and the ships running in the sea by His command? And He withholds the heaven from falling on the earth except with His permission; most surely Allah is Compassionate, Merciful to men.
- YU** Seest thou not that Allah has made subject to you (men) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the sky (rain) from falling on the earth except by His leave: for Allah is Most Kind and Most Merciful to man.

66.

- AA** It is He who gives you life, then makes you die; then He will bring you back to life again. Man is surely most ungrateful.
- NO** It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily! Man is indeed an ingrate.
- PK** And He it is Who gave you life, then He will cause you to die, and then will give you life (again). Lo! man is verily an ingrate.
- SH** And He it is Who has brought you to life, then He will cause you to die, then

bring you to life (again); most surely man is ungrateful.

YU It is He Who gave you life, will cause you to die, and will again give you life:
Truly man is a most ungrateful creature!

67.

AA We have determined for each community a way of worship which they follow.
So they should not contend with you in this matter; and you should go on
calling them to your Lord. You are surely on the right path.

NQ For every nation We have ordained religious ceremonies [e.g. slaughtering of
the beast of cattle during the three days of stay at Mīna (Makkah) during the
Hajj (pilgrimage)] which they must follow; so let them (pagans) not dispute
with you on the matter (i.e. to eat of the cattle which you slaughter, and not to
eat of cattle which Allāh kills by its natural death), but invite them to your
Lord. Verily! You (O Muhammad SAW) indeed are on the (true) straight
guidance. (i.e. the true religion of Islāmic Monotheism).

PK Unto each nation have We given sacred rites which they are to perform; so let
them not dispute with thee of the matter, but summon thou unto thy Lord. Lo!
thou indeed followest right guidance.

SH To every nation We appointed acts of devotion which they observe, therefore
they should not dispute with you about the matter and call to your Lord; most
surely you are on a right way.

YU To every People have We appointed rites and ceremonies which they must
follow: let them not then dispute with thee on the matter, but do thou invite
(them) to thy Lord: for thou art assuredly on the Right Way.

68.

AA If they argue with you, tell them: "God knows well what you are doing.

NQ And if they argue with you (as regards the slaughtering of the sacrifices),
say; "Allāh knows best of what you do.

PK And if they wrangle with thee, say: Allah is Best Aware of what ye do.

SH And if they contend with you, say: Allah best knows what you do.

YU If they do wrangle with thee, say, "Allah knows best what it is ye are doing."

69.

AA God will judge between you on the Day of Judgement in what you are at
variance."

NQ "Allāh will judge between you on the Day of Resurrection about that wherein
you used to differ."

PK Allah will judge between you on the Day of Resurrection concerning that
wherein ye used to differ.

SH Allah will judge between you on the day of resurrection respecting that in
which you differ.

YU "Allah will judge between you on the Day of Judgment concerning the matters
in which ye differ."

70.

AA Do you not know that God knows whatever is in the heavens and the earth?
This is surely in accordance with the law. This is certainly how (the law of) God
works inevitably.

NQ Know you not that Allāh knows all that is in heaven and on earth? Verily, it is
(all) in the Book (Al-Lauh Al-Mahfūz). Verily! That is easy for Allāh.

PK Hast thou not known that Allah knoweth all that is in the heaven and the
earth? Lo! it is in a record. Lo! that is easy for Allah.

Do you not know that Allah knows what is in the heaven and the earth? Surely

SH this is in a book; surely this is easy to Allah.

YU Knowest thou not that Allah knows all that is in heaven and on earth? Indeed it is all in a Record, and that is easy for Allah.

71.

AA Yet they worship in place of God that for which no authority has been sent to them, and of which they have no knowledge. The wicked will have none to help them.

NQ And they worship besides Allāh others for which He has sent down no authority, and of which they have no knowledge and for the Zālimūn (wrong-doers, polytheists and disbelievers in the Oneness of Allāh) there is no helper.

PK And they worship instead of Allah that for which He hath sent down no warrant, and that whereof they have no knowledge. For evil-doers there is no helper.

SH And they serve besides Allah that for which He has not sent any authority, and that of which they have no knowledge; and for the unjust there shall be no helper.

YU Yet they worship, besides Allah, things for which no authority has been sent down to them, and of which they have (really) no knowledge: for those that do wrong there is no helper.

72.

AA When Our clear messages are read out to them you can see denial on the faces of unbelievers. They can hardly restrain themselves from attacking those who recite Our revelations. Tell them: "Should I give you news of something worse than this?" -- Hell, which God has promised the infidels. How evil a destination!

NQ And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allāh has promised to those who disbelieve, and worst indeed is that destination!"

PK And when Our revelations are recited unto them, thou knowest the denial in the faces of those who disbelieve; they all but attack those who recite Our revelations unto them. Say: Shall I proclaim unto you worse than that? The Fire! Allah hath promised it for those who disbelieve. A hapless journey's end!

SH And when Our clear communications are recited to them you will find denial on the faces of those who disbelieve; they almost spring upon those who recite to them Our communications. Say: Shall I inform you of what is worse than this? The fire; Allah has promised it to those who disbelieve; and how evil the resort!

YU When Our Clear Signs are rehearsed to them, thou wilt notice a denial on the faces of the Unbelievers! they nearly attack with violence those who rehearse Our Signs to them. Say, "Shall I tell you of something (far) worse than these Signs? It is the Fire (of Hell)! Allah has promised it to the Unbelievers! and evil is that destination!"

73.

AA O men, give ear to this parable: Those you worship other than God can never create as much as a fly, even if they get together to do so; and if the fly were to rob them of a thing they would not be able to snatch it away from it. How weak the seeker and how weak the sought!

NQ O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are

(both) the seeker and the sought.

- PK O mankind! A similitude is coined, so pay ye heed to it: Lo! those on whom ye call beside Allah will never create a fly though they combine together for the purpose. And if the fly took something from them, they could not rescue it from it. So weak are (both) the seeker and the sought!
- SH O people! a parable is set forth, therefore listen to it: surely those whom you call upon besides Allah cannot create fly, though they should all gather for it, and should the fly snatch away anything from them, they could not take it back from i weak are the invoker and the invoked.
- YU O men! Here is a parable set forth! listen to it! Those on whom, besides Allah, ye call, cannot create (even) a fly, if they all met together for the purpose! and if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition!

74.

- AA They do not esteem God with the right estimation. God is surely all-powerful and all-mighty.
- NQ They have not estimated Allâh His Rightful Estimate; Verily, Allâh is All-Strong, All-Mighty.
- PK They measure not Allah His rightful measure. Lo! Allah is Strong, Almighty.
- SH They have not estimated Allah with the estimation that i due to Him; most surely Allah is Strong, Mighty.
- YU No just estimate have they made of Allah: for Allah is He Who is strong and able to Carry out His Will.

75.

- AA God chooses messengers from the angels and human beings. Verily God is all-hearing and all-seeing.
- NQ Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer.
- PK Allah chooseth from the angels messengers, and (also) from mankind. Lo! Allah is Hearer, Seer.
- SH Allah chooses messengers from among the angels and from among the men; surely Allah is Hearing, Seeing.
- YU Allah chooses messengers from angels and from men for Allah is He Who hears and sees (all things).

76.

- AA He knows what is before them and what lies behind them, and all things go back to God.
- NQ He knows what is before them, and what is behind them. And to Allâh return all matters (for decision).
- PK He knoweth all that is before them and all that is behind them, and unto Allah all things are returned. \$\$\$
- SH He knows what is before them and what is behind them and to Allah are all affairs turned back.
- YU He knows what is before them and what is behind them: and to Allah go back all questions (for decision).

77.

- AA O you who believe, bow in adoration, Worship your Lord and do what is good that you may find success.
- NQ O you who believe! Bow down, and prostrate yourselves, and worship your

Lord and do good that you may be successful.

- PK O ye who believe! Bow down and prostrate yourselves, and worship your Lord, and do good, that haply ye may prosper.
- SH O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed.
- YU O ye who believe! bow down, prostrate yourselves, and adore your Lord; and do good; that ye may prosper.

78.

- AA Strive in the way of God with a service worthy of Him. He has chosen you and laid no hardship on you in the way of faith, the faith of your forbear Abraham. He named you Muslim earlier, and in this (Qur'an), in order that the Prophet be witness over you, and you be witness over mankind. So be firm in devotion, pay the zakat, and hold on firmly to God. He is your friend: How excellent a friend is He, how excellent a helper!
- NO And strive hard in Allâh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islâmic Monotheism to mankind by inviting them to His religion, Islâm), and has not laid upon you in religion any hardship,[] it is the religion of your father Ibrahim (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad SAW) may be a witness over you and you be witnesses over mankind![] So perform AsSalât (Iqamat-as-Salât), give Zakât and hold fast to Allâh [i.e. have confidence in Allâh, and depend upon Him in all your affairs] He is your Maula (Patron, Lord, etc.), what an Excellent Maula (Patron, Lord, etc.) and what an Excellent Helper!
- PK And strive for Allah with the endeavour which is His right. He hath chosen you and hath not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He hath named you Muslims of old time and in this (Scripture), that the messenger may be a witness against you, and that ye may be witnesses against mankind. So establish worship, pay the poor-due, and hold fast to Allah. He is your Protecting friend. A blessed Patron and a blessed Helper!
- SH And strive hard in (the way of) Allah, (such) a striving is due to Him; He has chosen you and has not laid upon you an hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!
- YU And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer, give regular Charity, and hold fast to Allah! He is your Protector - the Best to protect and the Best to help!